

**PERIOD THREE**  
***Regional and Transregional***  
***Interactions, c. 600 C.E.***  
***to c. 1450 C.E.***

**PART THREE**  
**An Age of Accelerating**  
**Connections, 500–1500**

***AP World History Key Concepts***

- 3.1: Expansion and Intensification of Communication and Exchange Networks**
- 3.2: Continuity and Innovation of State Forms and Their Interactions**
- 3.3: Increased Economic Productive Capacity and Its Consequences**

**The Big Picture: Defining a Millennium**

How do scholars decide what defines the ending of one stage of history and the beginning of another? This question corresponds to the AP historical thinking skill of periodization—the ability to categorize historical events into meaningful epochs and to determine transitional phases in the historical narrative. For this textbook, the period chosen is roughly a millennium: 500 c.e. (the fall of the second-wave civilizations) to 1500 c.e. (the voyages of Columbus). Scholars do not have a very accurate way of describing this period; “postclassical” or “medieval” are terms that are often used, but apply most specifically to Europe. *Ways of the World* has chosen to call this era before the beginning of the modern world the era of third-wave civilizations.

## Third-Wave Civilizations: Something New, Something Old, Something Blended

One of the reasons why scholars do not have a very accurate way of describing this period is because of the “rather different trajectories of various regions of the world during this millennium.” This means that it is difficult to find ways to characterize this period without violating the reality for regions outside Eurasia. However, there are some regional patterns that emerge.

First, the globalization of civilizations that were unique yet still drew on that of their predecessors continued. Common features included states and cities, specialized economies, social stratification, and gender inequality.

- ♦ New, smaller civilizations arose along the East African coast (like the Swahili city-states) and engaged in the Indian Ocean trade.
- ♦ In West Africa, the kingdoms of Ghana, Mali, and Songhay controlled the trans-Saharan trade.
- ♦ Kievan Russia borrowed culture from the Mediterranean region and controlled trade between the Baltic and the Black Sea.
- ♦ In East Asia, Japan, Korea, and Vietnam borrowed from China.
- ♦ Srivijaya and the Angkor kingdom borrowed from the Hindu and Buddhist traditions of South Asia.

Next, a new civilization arose: Islam, a civilization defined by its religion; began in the seventh century in Arabia and expanded rapidly (see Map 9.2, p. 309) to control much of North Africa and the Middle East.

Another pattern was the persistence or reconstitution of second-wave civilizations into the third-wave era.

- ♦ The Byzantine Empire continued the pattern of Roman Christian civilization until 1453.
- ♦ After a period of fragmentation, the Sui, Tang, and Song Chinese dynasties restored political unity and Confucian traditions.
- ♦ Indian civilization continued patterns of cultural diversity, caste, and Hinduism.
- ♦ In Mesoamerica, the collapse of the Maya and Teotihuacán led to the success of the Mexica (Aztec) empire.
- ♦ In the Andes, the Incas incorporated previous centers of civilization into a large empire.

A final pattern followed the collapse of the Roman Empire in Western Europe: the decentralized rule of smaller successor states, which created a civilization that blended Greco-Roman and Germanic elements where kings and church leaders attempted to maintain links with the religion and culture of the classical Mediterranean world. Western Europe, a backwater in the first part of this millennium, began to emerge after 1000 as a group of competitive, expansive states.

## The Ties That Bind: Transregional Interaction in the Third-Wave Era

The variety of regional developments makes it difficult to identify truly transregional patterns, but clearly there was an increased rate and degree of exchange between cultures, whether through trade, migration, or conquest. In some areas, “local cosmopolis-

tan regions" emerged: island Southeast Asia, the Swahili states, Central Asian cities, the Islamic Middle East, parts of Western Europe, and the Inca Empire. Accelerating trade had several consequences.

- ♦ **Long-distance trade** routes such as the Silk Roads in Eurasia, the Indian Ocean basin, the trans-Saharan routes, and along the Mississippi and other rivers grew considerably during this period. Trade passed along not only goods, but people, religious ideas, technology, and even pathogens. New products became known through the trade routes, and in some regions, people began to produce goods for that trade instead of for a local market. People who controlled trade often became quite wealthy.
- ♦ **Larger empires** were another characteristic of the third-wave civilizations. The empires often provided stability and security and encouraged trade, such as the West African savanna empires or the Tang dynasty. Large empires also meant more diversity, as different groups of people came under the sway of one state, such as the Inca or the Islamic empire. The largest empires were created by pastoralists or nomadic peoples: Arabs, Berbers, Turks, Mongols, or Aztecs.
- ♦ **Religions spread** along the trade routes protected by large empires. Hinduism, Buddhism, Christianity, and Islam all expanded outside their original location to become world religions.
- ♦ **Technologies spread** to different regions. Technology such as silk manufacturing, the sugar crystallization process, cotton textile manufacturing, the Hindu-Arabic number system, the concept of zero, and corn (maize) production diffused to regions far beyond their original creation.
- ♦ **Diseases spread** to become transregional pandemics, such as the Black Death.
- ♦ **Travelers along the trade routes** become a major focus of historical interest, whether merchants, missionaries, migrants, soldiers, or bureaucratic administrators. This focus on travel raises the following questions:
  - What happens when strangers from different cultures meet?
  - How did external stimuli cause change within societies?
  - How did societies or individuals choose what to accept and what to reject from other cultures, and what modifications did they make to the foreign ideas or technologies?

A masculine, warrior culture meant that much of the "work" of building empires and administering them, establishing trade routes, spreading religions, and so on was predominantly the realm of men, and most of our historical sources from this time come from men. Third-wave civilizations mostly provide "men's history"; however, women often had a stronger local role, and their labor contributed to making goods that entered long-distance trade. Gender roles varied over time and between regions and groups of people.

## CHAPTER SEVEN

# Commerce and Culture, 500–1500

## AP World History Key Concepts

### 3.1: Expansion and Intensification of Communication and Exchange Networks

**I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.**

**II. The movement of peoples caused environmental and linguistic effects.**

**III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.**

The primary focus of this chapter is the development and intensification of trans-regional trade networks: the Silk Roads across Central Asia (see Map 7.1, p. 319), the Indian Ocean Basin (see Map 7.2, p. 325), the trans-Saharan routes (see Map 7.4, p. 336), and the less dense trade routes in the Americas (see Map 7.5, p. 340). Also, make sure to review the Snapshot charts of goods traded in the different regions, such as the goods traded on the Silk Roads on page 320 and across the Indian Ocean basin on page 327. Trade routes most often connected different environmental regions—the goods or agricultural products produced in one area might not be able to be found in another area with a different geography. All of these routes generated wealth and led to the development or expansion of urban centers like the Swahili city-states or Cahokia. This expanded trade relied on new technology like the sternpost rudder, magnetic compass, astrolabe, lateen sail, and the domestication of camels. Expanded trade also facilitated the exchange of more than just trade goods; religions, culture, languages, agricultural products, human populations (whether merchants, travelers, or slaves), and disease were all transported along the trade routes. Much of the trade was conducted by independent merchants, who often lived in diaspora communities along the trade routes, but in some cases, as with the Incas, trade was strictly controlled by the state. Languages spread with the merchants, such as Sanskrit into Southeast Asia or Arabic into East Africa. New languages also developed, such as Swahili—based on the Bantu language group, but written in Arabic and using Arabic loan words. Environmental effects include the dissemination of new crops, such as bananas, maize, yams, or sugar to new locations; the exploitation of forests for rare woods, animals and birds, or ivory; or the spread of diseases such as the Black Death.

### 3.2: Continuity and Innovation of State Forms and Their Interactions

- I. Empires collapsed and were reconstituted; in some regions new state forms emerged.
- II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.

The expansion of trade encouraged urban growth along important junctures in trade routes, such as the Swahili city-states in East Africa or Gao and Timbuktu in West Africa, as well as creating opportunities for new kinds of states like Srivijaya (see Map 7.3, p. 329), built on the Strait of Malacca, a choke point in the sea trade routes between the South China Sea and the Indian Ocean. Culture, including technology, traveled along the trade routes. Some technological transfers aided exploration, such as the stern-post rudder and lateen sail or the spread of camel domestication from Asia to northern Africa. Others included transferring the special products of one region to another, sometimes by “industrial espionage.” For example, silk production technology was a closely guarded secret in China, but was transferred to other regions such as Korea or the Byzantine Empire, dispersing silk manufacturing. Sometimes agricultural products were transferred, such as sugarcane to India; maize to the Ancestral Pueblo people, the Mound Builders, or the Andean region; or bananas to Madagascar and Eastern Africa.

Religion also spread through the travels of merchants. Judaism, Christianity, Hinduism, Buddhism, and Islam were all carried to distant lands by merchants. Buddhism traveled the eastern ends of the Silk Roads between India and China and followed Hinduism into Southeast Asia. Conversion to Buddhism was voluntary and demonstrated the symbiotic relationship between the trade and religion; wealthy Buddhists spent quite a bit of money promoting Buddhist traditions and acquiring Buddhist artifacts, while Buddhist travelers, whether monks or merchants, helped fuel long-distance trade. Similarly, the cultures of peripheral regions in East and Southeast Asia were influenced by dominant trading partners. For example, Vietnam, Japan, and Korea became part of China’s sphere of influence. Other areas in Southeast Asia were influenced by Indian culture because of the trading relationship between those areas and the Hindu kingdoms of South Asia. The temple of Angkor Wat is a prime example of Hindu and, later, Buddhist cultural influence in Southeast Asia. Islam spread throughout the Indian Ocean basin and in Western Africa in much the same way as Buddhism did along the Silk Roads; conversion was voluntary and offered advantages to local rulers in terms of trade and culture, including a written language. Islam also cemented societal hierarchies and inherited kingship lines.

### 3.3: Increased Economic Productive Capacity and Its Consequences

- I. Innovations stimulated agricultural and industrial production in many regions.
- II. The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.
- III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.

Cities contracted or became extinct in the face of over-extended agriculture (Chaco Canyon), shifting of trade routes due to combat or invasion (inner Asian cities after the breakup of the Han and invasion of pastoral peoples), or exposure to trade-borne diseases (such as the Black Death, which devastated many cities in Eurasia and northern Africa). Trade also contributed to the creation of cities or their expansion, such as Dunhuang along the Silk Road, Venice in the Mediterranean trade, or the Swahili city-states in East Africa. Long-distance trade also permitted the transportation of slaves from one region to another. Women were most often used as domestic servants or concubines, while men were often agricultural laborers, miners, porters, or even government officials. Some African slaves even ended up in the Abbasid caliphate.

## **Theme 1: Interaction Between Humans and the Environment**

Since Eurasia is on an east–west axis, much of the agricultural products or domesticated animals available in one region could be grown or raised in another along the same lines of latitude. In the Americas and Africa, all continents on a north–south axis, much modification was needed to transport animals or crops into totally different zones; rain forest, deserts, high mountains—all served to limit trade and the transfer of crops or animals. This explains the more rapid expansion of crops across Eurasia and the relatively long time it took for maize to spread beyond its origins in Mesoamerica to the Andes or northeastern woodlands. One of the most important environmental issues in the increased trade was when Malay sailors learned to use the monsoons (seasonal winds in the Indian Ocean region) to travel over open sea instead of hugging the coastline (see Map 7.2, p. 325). Along with new navigation technology and shipbuilding techniques, the Indian Ocean became a “common highway” for traders from China to the Swahili cities.

## **Theme 2: Development and Interaction of Cultures**

Cultures interacted in unprecedented ways as the intensity of economic exchanges increased. The most obvious example is the spread of religions. Specifically, Buddhism, Islam, Hinduism, and even Christianity came to new areas via trade routes, and linked far-flung people with a common belief system. Great monumental structures, such as the Hindu temples of Angkor Wat, Buddhist temples such as Borobudur in Indonesia, or the mosques and Islamic universities of Timbuktu, speak to cultural diffusion along trade routes. Similarly, intellectual knowledge such as mathematics, medical innovations, and hydrologic technology spread. Foodstuffs, such as rice, noodles, sugar, and citrus, spread across Eurasia, while Malay sailors spread bananas, coconuts, and coconuts to Madagascar. Kings in East African city-states converted to Islam, wore silk and used porcelain dishes from China, and used a language composed of Bantu words written in Arabic script. Lastly, travelers recorded their journeys and gave new insight into the cultures they encountered, such as Ibn Battuta and Marco Polo.

### Theme 3: State-Building, Expansion, and Conflict

State expansion was often linked to controlling needed trade routes. States garnered wealth from trading and taxing those who traded. West African states such as Ghana and Mali became extremely wealthy because they controlled the gold–salt trade across the Sahara. Their gold monopoly allowed them to create armies to take over more territory and to protect the trade routes. Srivijaya controlled the strategic straits of Malacca and also became incredibly wealthy by charging ships that passed through the narrow strait. Pastoralists (such as the Mongols or Berbers) controlled trade through steppes and desert regions. The Mongols (see Chapter 11) created a huge land empire stretching from China to Eastern Europe, and a rejuvenated Silk Road trade flourished under their protection.

### Theme 4: Creation, Expansion, and Interaction of Economic Systems

Along with the much-coveted silks, commodities such as cotton textiles from India, hides and furs from Russia, lapis lazuli from the Middle East, and olive oil and wine from the Mediterranean region traveled across the land routes collectively known as the Silk Roads. These trails stretched in various directions from Luoyang in the east to Tyre in the west. They circumvented the Taklamakan desert to the north and to the south, linked with routes going northward for Baltic amber and furs and timber from Siberia, and stretched southward into Barygaza in India as well as into the Persian Gulf.

The goods traded within the Indian Ocean basin (the Sea Roads) included many of the same goods that were transmitted overland along the Silk Roads; however, because ships could carry more than camels or donkeys, nonluxury goods such as rice, pepper, sugar, wheat, and timber traveled via the Indian Ocean trade network. As new technology was employed, the volume of trade across land and sea increased. In addition, traders engaged in economic warfare and espionage by smuggling trade secrets from one area to another. For example, knowledge of how to raise silk worms was smuggled out of China and helped the Byzantines, Persians, Japanese, and Koreans learn how to produce the much-coveted silk cloth, thus expanding the silk industry. Malay sailors learned how to use the seasonal monsoon winds to navigate the Indian Ocean, therefore connecting the east coast of Africa with Asia.

The trans-Saharan trade routes across Africa (or Sand Roads) originated as trade routes between the various cities in Sudanic Africa and were transformed by the importation of the camel. Once the camel came to West Africa, regional trade expanded into a large network of trade routes that exchanged salt, gold, ivory, and slaves within West Africa and to the cities around the Mediterranean Sea.

In the Americas, long-distance trade routes became increasingly important. These American trade routes were not as direct or well-established as those in the Afro-Eurasian area, but luxury goods such as obsidian and turquoise traveled their way southward from North America into Mesoamerica, while the knowledge of the cultivation of maize traveled northward to the Ancestral Pueblo people and the Mississippi Valley, and indirectly travelled south to the Andes. The *pochteca* (independent merchant guild) controlled trade in the Aztec Empire. In the Andean region, however, the Inca state created thousands of miles roads and exerted absolute control over trade.

## Theme 5: Development and Transformation of Social Structures

Interregional trade affected social structures. One of the most obvious is that although men often undertook the trade, women often created the items that were traded. This was especially true in silk. Women were responsible for raising silk worms and creating silk cloth. Trade also increased the social complexity in areas that had previously not been a central part of the trade network. Also, because of expanded long-distance trade, slaves could be taken long distances from their homes—even to different continents. For example, slaves from non-Islamic stateless societies in Africa were used as agricultural laborers by the Abbasid in the modern region of southern Iraq. Finally, access to coveted luxury goods from distant lands cemented the differences between the ruling elite and the commoners. Rulers were almost always male, and traditional matrilineal descent patterns changed in favor of patriarchal forms of political, economic, and social powers.

In the Aztec Empire, the *pochteca* (independent merchants' guild) lived separately from the permanent residents of cities, married only among themselves, and sometimes served as spies for rulers. In the Inca Empire of South America, the state controlled the storage and dispersion of food and other goods, requiring a system of recordkeeping by a highly trained class of accountants.



## **CHAPTER EIGHT**

# **China and the World: East Asian Connections, 500–1300**

## **AP World History Key Concepts**

### **3.1: Expansion and Intensification of Communication and Exchange Networks**

**I.** Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.

**II.** The movement of peoples caused environmental and linguistic effects.

**III.** Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.

The fall of the Han dynasty led to several hundred years of political fragmentation. Large numbers of Han Chinese migrated southward during these unsettled years, which were marked by frequent incursion from steppe pastoralists such as the Xiongnu and Jurchen, who intermarried with the northern Chinese. Buddhism grew rapidly in China as Confucianism lost favor. Large populations in the south were possible because of improved agricultural techniques and water management, as well as the importation of new strains of rice. Old-growth forests were felled and hillsides were terraced, all in an effort to grow enough to feed the ever-increasing population.

During the Tang and Song dynasties, China led the world in technology and was once again the center of transregional trade. China took control of the Silk Roads and also opened or expanded many interior trade systems along canals and rivers. Using advanced shipbuilding and navigational techniques, Chinese merchants ranged throughout Southeast Asia and the Indian Ocean. Uniform taxes and tariffs and the use of paper money and bank drafts, as well as China's openness to foreign merchants, led to significant improvements in trade. China learned to deal with people they considered to be barbarians through a system of tribute exchanges or through military conflict when all else failed. China remained the "superpower" of the region and affected the political, social, cultural, and economic systems of nearby Korea, Vietnam, and Japan.

### 3.2: Continuity and Innovation of State Forms and Their Interactions

**I. Empires collapsed and were reconstituted; in some regions new state forms emerged.**

**II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.**

The Sui dynasty rebuilt a centralized state in China, followed closely by the Tang and Song dynasties. Confucian and Daoist ideals were reinvigorated and absorbed many aspects of Buddhism, which came to be seen as a foreign religion and associated with conquest. The Confucian examination system was reestablished, and the political system endured (with a brief Mongol interruption) until the twentieth century. China's technological advances—such as printing, porcelain making, steel making, the magnetic compass, shipbuilding techniques, medical advances, and gunpowder—found their way across Afro-Eurasia along the trade routes, often disseminated by Muslim merchants.

### 3.3: Increased Economic Productive Capacity and Its Consequences

**I. Innovations stimulated agricultural and industrial production in many regions.**

**II. The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.**

**III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.**

As Song Chinese moved south to escape the invasions of steppes nomads, they greatly modified the land around the Yangzi River valley through intensive agriculture to accommodate the higher population level; they brought in new, high-yield rice strains from Vietnam (Champa rice), improved water control over river flooding and irrigation, cut down trees, terraced hillsides, and dug canals. China could support the highest population in the world and at the time was the most urbanized country. Large cities rose further south, away from invaders, while the northern population dropped. Cities included large administrative capitals and growth was also fueled by increased industrialization and foreign trade. Social structures reflected the traditional values established under the Han; the scholar-gentry class continued to be in charge, but merchants could become exceedingly wealthy because of the reestablished trade networks. While Chinese agriculture continued to be based on the labor of free peasants and tenant farmers, some changes did occur. For example, requiring cash payments of rents instead of payment in kind meant that peasant households had to produce something to sell, often goods that could be traded to the growing internal urban markets or on long-distance trade networks. Gender roles in the Song dynasty also returned to what was perceived as proper Confucian submission of women, especially women of the upper class. It was at this time that the practice of foot binding began. While aspects of Chinese culture and its political and economic structure influenced Korea, Japan, and Vietnam, these nations on China's periphery often retained much of their own traditions on social and gender roles.

## Theme 1: Interaction Between Humans and the Environment

China saw both population increases and decreases during this period. Invasions from steppes nomads and warfare caused populations to decline or move south to escape warfare; raging epidemic diseases such as the Black Death also took their toll. Overall, more intensive agriculture was made possible by improved techniques, such as terracing, using fertilizer (night soil or human feces), canal and flood control, and the importation of new crops, such as Champa rice, led to rapidly rising population numbers as well as increased population density and urbanization. This intensive agriculture, in addition to clear-cutting forests to provide power for kilns and metalworking, tended to destroy the original ecology of a region. Some farmers switched to cash crops instead of growing food, which they now purchased from expanded internal markets.

## Theme 2: Development and Interaction of Cultures

China had a complicated relationship with cultures on its periphery. When China was strong, its expansion and control strongly impacted surrounding peoples such as the nomadic and seminomadic steppes people to the north, non-Han southern peoples, and surrounding states such as Vietnam, Korea, and Japan. China, as the middle kingdom, believed that their emperor ruled “all under heaven.” Non-Chinese people could become accepted as civilized if they adopted Chinese language and writing, dress, customs, and cultural beliefs. Peripheral states often took part in a tribute system where they acknowledged both the cultural and military superiority of the Chinese and offered elaborate gifts or tribute to the emperor, who would reciprocate with token gifts. When China was weak, however, as in the period following the collapse of the Han dynasty and during the Tang dynasty, it paid vast amounts of tribute to its northern neighbors to prevent invasion, even offering Chinese princesses to barbarian leaders as wives to try to maintain peaceful borders.

China's cultural impact on its neighbors led to the adoption of Confucian values and education in Vietnam, Korea, and Japan. These regions also learned Buddhism from Chinese monks, adopted Chinese ideograms for their local languages, modeled their governments, economic systems, and, in the case of Japan, their cities, on Chinese models. However, this cultural borrowing was piecemeal; for example, Japanese and Korean landowners and nobility retained control of their governments without adopting a merit-based system, women often retained slightly more independence (for example, Japanese samurai women were expected to learn martial arts; Vietnamese women like the Trung sisters led rebellions against Chinese rule; and none adopted foot binding), and Chinese ideograms were adapted to local language phonetics.

Chinese philosophy within China changed. Confucianism was devalued following the fall of the Han and ensuing political fragmentation, and Buddhism became an alternative that promised solace. However, when central rule was restored under the Sui, Tang, and Song, a new form of Confucianism was restored as the center of government. This new form, called Neo-Confucianism, incorporated elements of Buddhism and stressed even stronger submission for women and adherence to Confucian hierarchies. The examination system was expanded with the help of printing, which made more texts available.

### Theme 3: State-Building, Expansion, and Conflict

China regained its central governmental unity under the Sui dynasty. It rebuilt and extended canals (see Map 8.1, p. 368 for the location of the Grand Canal) and attempted to expand its borders to include Korea. This military venture was unsuccessful and exhausted the dynasty's finances, leading to its collapse. The Tang dynasty continued traditional Chinese models: strong central control by an emperor supported by a theoretically merit-based bureaucracy trained through a strenuous Confucian academic tradition and civil service examinations (though in actuality, the landed gentry still had a significant role in governing). Six ministries were established (personnel, rites, finance, army, justice, and public works), and a Censorate oversaw the operations of the other branches. This basic system remained intact until the twentieth century, despite changes in dynasties. Tang China was considered the best-run state in the world and expanded its control along the Silk Roads. The Tang suppressed Buddhism in China, partly because it conflicted with Confucian hierarchical support for dynastic rule and partly because it was seen as a foreign religion at a time when China was recovering the core of Chinese culture expressed through Neo-Confucianism. Toward the end of Tang rule, Vietnam managed to win its independence from direct Chinese rule. As northern nomadic tribes such as the Khitan and Jurchen took over regions along the northern border, the next dynasty, the Song, moved southward. By the end of the thirteenth century, another group of steppes nomads, the Mongols, seized control of the entire empire and ruled until the mid-fourteenth century. Japan copied many aspects of China's culture and governance but remained more feudal than the centralized middle kingdom.

### Theme 4: Creation, Expansion, and Interaction of Economic Systems

After the restoration of centralized government with the Sui dynasty, and continuing with the Tang and Song dynasties, China regained its dominance in world trade and industry. Constructing the Grand Canal and other internal waterways allowed more direct trade within the country. Low-cost transportation allowed bulk materials, not just luxury goods, to be shipped and permitted farmers to specialize in production of items for trade because they could buy food in the local market instead of having to grow it themselves. Silk cloth and other handicrafts were produced for internal and inter-regional trade. The production of iron for armor, arrowheads and other weapons, monastery bells, and agricultural tools soared not only in large-scale, state-run smelters but also in small backyard furnaces. Production of paper and printing presses increased the volume of information and scholarly texts. Gunpowder, new navigational techniques, and improved designs for shipbuilding all added to China's growth and strength. China was the most commercialized country in the world under the Tang and Song. In addition, the Tang took control of the eastern half of the Silk Roads into Central Asia through the Tarim basin (see Map 8.1, p. 368). Large amounts of trade goods, such as Chinese silks and porcelain, traveled westward; tribute arrangements also increased the amount of Chinese goods flowing west and north to the pastoral people of the steppes, as well as other goods being imported into China from the west and Central Asia. This trade greatly influenced cultures on China's periphery.

## Theme 5: Development and Transformation of Social Structures

The influence of pastoral nomads—during the period after the fall of the Han, the rise of Turkic empires during the Tang, and the collapse of the Song under the Mongols—led to some loosening of traditional Confucian hierarchies, especially the subordination and confinement of women. However, the traditional Chinese values expressed in Neo-Confucianism meant that during most of this period women were forced into submission, and the social hierarchy established under the Han remained relatively constant.

The Song practice of foot binding was a new factor that demonstrated the renewed subordination of women and was thought to create beautiful, tiny feet that distinguished upper-class Chinese women from the barbarians. Women also lost control of silk weaving, but they continued to be the major producers of silk worms and thread. Women did have increased opportunities running restaurants, selling fish and vegetables, or working as domestic servants, dressmakers, concubines, or performers. In contrast, women's property rights expanded, as did their education (at least for elite women).

In Korea, Chinese influence saw a regression of women's freedom as the Confucian system became more popular. Also, the landowning gentry in Korea maintained far more control than did their counterparts in China; the meritocracy was less effective in providing social mobility in Korea. Vietnam, in contrast, more heartily adopted the civil service examination system and thus maintained greater social mobility than Korea.

While Japan copied Chinese bureaucratic principles, the Japanese did not adopt China's social structure or views on the role of women. Unlike Song China, Japanese women escaped foot binding and had considerably more freedom. Also, the warrior virtues of the samurai were at the core of Japanese feudal society, whereas warriors were not highly regarded in China's social structure.

## CHAPTER NINE

# The Worlds of Islam: Afro-Eurasian Connections, 600–1500

## AP World History Key Concepts

### 3.1: Expansion and Intensification of Communication and Exchange Networks

I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.

II. The movement of peoples caused environmental and linguistic effects.

III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.

The expansion of Islamic empires created the first hemisphere-wide trading and communication network involving Africa, Asia, South Asia, and Europe (see Map 9.3, p. 429). Distant regions such as Central Asia and sub-Saharan Africa became more closely linked to the major trading systems (Indian Ocean, Mediterranean, Silk Roads, and Saharan routes) through the spread of Islamic empires. Muslim merchants continued advances in shipbuilding and navigation, such as improving the astrolabe by adding azimuths for determining location at sea. Islam was friendly to merchants and trade if conducted fairly, unlike the more hostile attitude toward merchants in other cultures (such as China and Christian Europe). The economic system of the *Dar al-Islam* (land under Islamic rule) often borrowed from the Persians and employed many commercial techniques that facilitated trade, in addition to enjoying the advantages of a common language (Arabic), system of taxation, and laws. The spread of Islam, whether by armies, merchants, or Sufi mystics, was accompanied by the spread of Arabic, the language used in the sacred texts of the Quran and *hadiths* (sayings of the prophet Mohammed). Arabic became a common trade language, and many previously unwritten languages, such as Swahili, came to be written in Arabic script. The creation of a hemisphere-wide trade network also contributed to the spread of different crops, agricultural and water management techniques, and agricultural implements. In some areas, such as Muslim Spain, Central Asia, or sub-Saharan Africa, syncretism or cultural blending occurred alongside the diffusion of Islam and Arabic culture.

### 3.2: Continuity and Innovation of State Forms and Their Interactions

- I. Empires collapsed and were reconstituted; in some regions new state forms emerged.**
- II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.**

The rapid expansion of Islam (see Map 9.2, p. 420 and Map 9.3, p. 429), first through conquest by Arab armies and later through conversion, brought the core of Afro-Eurasia under the control of one group. State rule evolved from military conquest to the creation of new forms of governance. The military forces sweeping out of Arabia led to the ultimate downfall of the Byzantine Empire, Christian kingdoms in Spain, and the Sassanid Empire (Persia) before moving to take control of the trade routes and confronting China at the Battle of Talas River in Central Asia in 751. This rapid expansion led to an empire that was united by a common faith, with no separation of religion and governance.

The first four Rightly Guided Caliphs had all been companions of the prophet Mohammed. After their deaths, a split emerged in Islam between the Sunni and the Shia. The Sunnis believed that the caliphs should be chosen by the Islamic community; the Shia held that leadership should derive from the blood relatives of Muhammad. While Persia became Shia and maintained Farsi as their language, much of the rest of northern Africa, Spain, and the Middle East were Sunni Arabs and used Arabic as the language of government. The Umayyad caliphate following the Rightly Guided Caliphs was replaced by the Abbasids, who were strongly influenced by Persian traditions. Persian culture, architecture, administrative techniques, and court ritual had a huge impact on Muslim rule in Iran, India, Central Asia, and the Ottoman Empire. The Abbasids soon lost all but nominal control over outlying regions and were ultimately conquered by the Mongols, who destroyed their capital of Baghdad.

### 3.3: Increased Economic Productive Capacity and Its Consequences

- I. Innovations stimulated agricultural and industrial production in many regions.**
- II. The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.**
- III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.**

Persian water management techniques helped increase agricultural production throughout the Dar al-Islam. Crops, including sugar, cotton, and citrus, were widely diffused. Urban areas grew as administrative, religious, or trade centers. Mecca, for example, saw millions of pilgrims each year during the hajj. Baghdad was built as the capital of the Abbasid caliphate. Gao became a religious and educational center in West Africa, and the Swahili city-states grew in East Africa as a result of trade in the Indian Ocean basin.

Islam also brought changes to social and gender roles. All believers were equal in the eyes of Allah, so there was no distinction in prayer and no rigid caste system. This encouraged conversion of lower-caste people in South Asia, for example, and encouraged slaves to adopt Islam as a means to end their servitude. Women were also considered to be equal religiously and gained more property rights under the Quran. However,

women were still clearly subordinate to their husbands. Some regional traditions of veiling and sequestration of women became more common and widespread and were later identified as Muslim customs.

## Theme 1: Interaction Between Humans and the Environment

Because of the arid environment in the Arabian Peninsula, Arab culture originated with nomadic tribes who searched for pastures and oases with water and shade for their animals (usually sheep, goats, and camels). Some oases developed into agricultural villages and trading centers that later developed into cities. Islamic empires united Afro-Eurasia in trade networks, leading to great environmental change. New agricultural products and practices became widespread; rice, sugarcane, sorghum, “hard” wheat, citrus, bananas, and other tropical fruits found their way westward. In addition, water management systems (such as the qanat system—drilling into a mountainside to create a tunnel to bring water for irrigation and drinking to distant places) and plantation systems with slave labor created an “Islamic Green Revolution” that increased the food supply and caused an increase in population density and urbanization. New technology that entered the Islamic world from the east (like gunpowder, water drilling, cotton and silk textile manufacturing, and papermaking) was passed through to other regions under Islamic control.

## Theme 2: Development and Interaction of Cultures

The founder of Islam, Muhammad Ibn Abdullah, was originally a trader along the routes that connected Arabia with the Levant and Mesopotamia, where Judaism, Christianity, and Zoroastrianism were all practiced. Consequently, he was familiar with several spiritual concepts that were later found in Islam, such as an all-powerful male Creator God, spiritual warfare between good and evil, an eternal heaven for the faithful as well as hell for nonbelievers. As Islam developed from a tribal religion into a universal religion, Islamic culture and the Arabic language spread as well. The Islamic world tolerated other monotheistic religious followers, particularly Christians and Jews as *dhimmis*, or “people of the book,” which was unusual for this period. However, because of its tolerance, Islam looked quite different in the various regions it conquered.

Not long after Muhammad’s death, a split developed in the *umma* (community of believers). Some followers, later known as Sunnis, believed the caliph should be selected by the entire Islamic community; those who believed that leadership should come from the line of Ali and Husayn, who were related to the prophet Mohammad, became known as the Shia. The division has never been reconciled. Other subgroups also developed, including the mystical Sufis (who served as missionaries and traders) and, much later, the Sikhs, who blended Islam with Hinduism.

Islam created the first truly international, hemispheric empire in history; its network reached from Spain to India, from the Mediterranean across the Sahara into West Africa and along the East African trading coastline. Its principles of faith, sometimes condensed into the Pillars of Islam (belief in one all-powerful God, obligations for prayer, charity, fasting during Ramadan, and completing a hajj [pilgrimage] to Mecca), wove a web of interconnectedness; yet, local traditions also shaped Islamic civilization outside of the Arab-controlled areas of the Middle East and North Africa.



Islam reached India via Turkic warriors invading from the Asia steppes. Although Islam proved attractive to disillusioned Buddhists and the lower castes of Hinduism and provided some tax relief, Muslims remained a minority population. In the early sixteenth century, Sikhism, a new religious movement developed; it incorporated elements of Islam (monotheism) with Hindu concepts (reincarnation and karma). Hinduism, however, remained dominant in South Asia.

The Byzantine Empire was defeated by Muslim Ottoman Turks with the fall of Constantinople in 1453. The Turkish conquerors offered many benefits to the conquered population, and Islam was not as foreign to monotheistic Christians, Jews, and Zoroastrians as it had been to Hindus and Buddhists. Sufis facilitated conversion as they established schools, hospitals, and other public works. Perhaps because a much larger proportion of the population was Turkish, as opposed to the smaller Turkic population in India, the Ottoman Empire emerged with a distinctive Turkish culture; the language was Turkish, and elements of Turkish shamanism found their way into the cultural fabric.

A different pattern of expansion and conversion occurred in West Africa where traders instead of warriors carried the message across the Sahara into Ghana, Mali, Songhay, and Kanem-Bornu. The earliest converts to Islam were the ruling elites of these kingdoms because Islam provided a source of literate officials to assist with administration and bureaucracy. Islam also offered African merchants important trade ties. In West Africa, cities became centers of government administration and trade as well as centers of Islamic religious and intellectual life. Islam did not spread quickly to rural areas, which clung to the ancient African religions and traditions.

Islam penetrated the Iberian Peninsula from North Africa early in the eighth century. To a great degree, Muslims, Christians, and Jews lived in better harmony here than elsewhere. The fine arts and sciences flourished, including medicine, astronomy, architecture, literature, and art. By 1000, Spain was perhaps 75 percent Islamic, and many of its cultural practices had spread to others, whether they converted or not. By the late tenth century, toleration began to fade. Christians began to invade from the north in an effort to reclaim Spain, and Crusaders' armies attempted to retake Jerusalem in the East. A more strict and fundamental form of Islam entered Spain from North Africa, and relationships among the three religions changed as Muslims avoided contact with Christians and imposed several limitations on them. The Reconquista (the reconquest of Muslim Spain by the Christian monarchs Ferdinand and Isabella) was completed in 1492. Possibly the most important impact of Muslim Spain was its intellectual activity, making an abundance of Islamic and classical Greek learning available to backward Europe.

### Theme 3: State-Building, Expansion, and Conflict

The creation and rapid spread of the Islamic Empire was remarkable; by 750, Islam encompassed all of the Arabian Peninsula, stretched across North Africa and into the Iberian Peninsula, across Persia into South Asia, and northward into the Central Asian steppes. The defeat of the Chinese at the Battle of the Talas River halted Chinese westward expansion. Muslim military might began as a defense against other Arabs hostile to the new religion and gradually grew into an imperial army. New lands, rich agricultural areas, and profitable trading networks were brought under Muslim rule.

As the Arab Empire grew, its caliphs were transformed from tribal leaders into absolute rulers, often patterning themselves after the political administration of the

Byzantine or Sassanid (Persian) emperors they had recently fought. Included in this transformation was the acquisition of a bureaucracy, standing armies, taxes, and currency, as well as dynastic rivalries and succession disputes. The Umayyad (630–750) and the Abbasid (750–1258) dynasties followed the first caliphs. The empire did not distinguish between secular and religious rule; the caliph was the leader of both the religion and the government. Sharia (Islamic law) was developed to create a way to govern justly, behave properly, and create a good society following the teachings of the Quran and *hadith*. The unity of the *umma* did not last long; different regions broke away as local rulers became strong enough to assert individual control over their particular territory, while maintaining nominal allegiance to the caliph in Baghdad. By the tenth century, little political unification remained, even as the religion and culture it created continued to spread to different parts of the Eastern Hemisphere. The Abbasids were conquered by the Mongols, who swept down from the steppes and destroyed Baghdad. *See Chapter 11 for more detailed discussion of the Mongols.*

## Theme 4: Creation, Expansion, and Interaction of Economic Systems

As Islam spread throughout Arabia, across the North African coast, and northeast into Southwest Asia and beyond, it created an immense network of economic and cultural exchanges. Commercial activity was respected in the Islamic world (Muhammad had himself been a trader) as opposed to Christendom, China, and South Asia. The pilgrimage to Mecca also encouraged travel and exchange among the faithful, and the desire of urban elites for luxury goods stimulated craftsmanship and trade. Baghdad, the Abbasid capital, became a cosmopolitan city with goods and services from across the hemisphere. Arab and Persian merchants became the dominant players in such exchanges across the third-wave civilizations and were active in the Mediterranean, across the Silk Roads and Saharan routes, and in the Indian Ocean basin. Agricultural production in Spain was the highest in Europe during the early centuries of Islamic rule, and Córdoba was one of the most splendid and cosmopolitan in the world at this time. Many new economic tools, often of Persian origin, helped expand trade, such as forms of banking, letters of credit, business partnerships, and contracts.

## Theme 5: Development and Transformation of Social Structures

Socially, Islam assumed the equality of all believers before Allah. This religious egalitarianism encouraged conversion among some groups, such as lower-caste people in India. Although the Quran offered women specific protections—such as property and inheritance rights and the prohibition of female infanticide or marriage by capture—less freedom was allowed in other areas—such as ending polyandry (the practice of taking multiple husbands) or freedom of movement in public. Early Arab Muslim practices were also more liberal toward women than those of the Abbasid Empire, where elite women were confined not only in public but also in private areas of the home called harems.

Strict seclusion was not possible for women of lower economic status, whose economic activity was needed outside the home. Some Sufi groups, however, allowed women as equal members or had separate groups for women similar to the nuns of Bud-

dhism and Christianity. A few educated women were poets or became teachers of the faith; these teachers were also called *mullahs*, the same term that was applied to male teachers of the faith. However, most women were limited to a narrow sphere that centered on their family obligations.

At first, there was little attempt to convert conquered peoples to Islam, only to bring them under Islamic rule. People from monotheistic religions were promised freedom of worship, if not political equality. The *dhimmis* were granted protected status and incurred a special tax. In some areas, such as the Iberian Peninsula and the Ottoman Empire, Christians and Jews could rise to prominent positions in government and society.

## **CHAPTER TEN**

# **The Worlds of Christendom: Contraction, Expansion, and Division, 500–1300**

## **AP World History Key Concepts**

### **3.1: Expansion and Intensification of Communication and Exchange Networks**

**I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.**

**II. The movement of peoples caused environmental and linguistic effects.**

**III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.**

After the collapse of the Roman Empire in the West, long-distance trade plummeted as Roman roads fell into disrepair and social order disintegrated leaving small chiefdoms competing for control. Additionally, there was a series of invasions from groups such as the Muslims, Magyar/Huns, and Vikings (see Map 10.3, p. 481). Recovery began after 1000 when the invasions ended, partly stimulated by the Crusades (see Map 10.4, p. 487), which reintroduced a taste for Eastern luxury goods. Contact with Muslims in Spain and elsewhere led to improvements in shipbuilding and knowledge of gunpowder. In the eastern Mediterranean, the Byzantine Empire (see Map 10.1, p. 471) maintained trade ties with Asia and, along with the Italian city-states (such as Genoa, Florence, and Venice), was responsible for most of Asian or African goods entering Europe. Another trading network stretching from the Atlantic, to the Baltic, into Russia, and south to Constantinople was created by the Vikings. An indigenous trade network slowly grew in Western Europe; the Hanseatic cities in the north and the trade fairs centered in France helped begin the rebuilding process.

### **3.2: Continuity and Innovation of State Forms and Their Interactions**

**I. Empires collapsed and were reconstituted; in some regions new state forms emerged.**

**II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.**

The Byzantine Empire continued the existence of Greco-Roman culture and ruled for a thousand years after the fall of the western Roman Empire until it was conquered by the Ottoman Turks in 1453. The Byzantines continued the Roman struggle against the Persian Empire, which weakened both and contributed to their losses to Muslim armies.

In Western Europe, the collapse of Rome created a power vacuum in which competing Germanic chiefs attempted to carve out kingdoms. Ultimately, the need to fend off outside invaders, such as the Arabs, Magyars, and Vikings, led to improved military techniques and the adoption of feudalism, a decentralized form of governance where individual fighters swear allegiance to a lord, promising to provide warriors at the lord's need in exchange for protection, land, and justice. Except for a brief attempt to reconstitute the Roman Empire in the West under Charlemagne (see Map 10.2, p. 478), decentralized government remained the norm until the High Middle Ages (1000–1300) when new centralized states like England, France, and Spain began to emerge. Unlike China, European states remained separate and competed against each other (see Map 10.3, p. 481). Some areas saw the rise of new, hybrid states; for example, Kiev was created by Vikings (Rus) and Slavic people but adopted Byzantine ideas of absolute power in the hands of an emperor, the Cyrillic writing system based on Greek, and Eastern Orthodox Christianity. New trade goods entering Europe, funneled through the Byzantine Empire and Muslim sources, also brought new ideas and technology (see Snapshot: European Borrowing, p. 490), which fueled the European economy and intellectual thought.

### 3.3: Increased Economic Productive Capacity and Its Consequences

- I. Innovations stimulated agricultural and industrial production in many regions.
- II. The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.
- III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.

The economy and agricultural practices declined during the years following the fall of the Roman Empire in the West. Long-distance trade virtually disappeared in the regions conquered by Germanic tribes and agricultural land turned into wasteland. Population dropped, and most of the remaining population was rural, tied to the land in an effort to grow enough to survive. Contact with Muslim Spain, the Crusades, and the rise of Italian trading city-states (as well as trade through Constantinople) led to significant borrowing in technology; new plows, horse collars, wheelbarrows, and spinning wheels increased rural productivity.

A generally warming trend in weather, the use of crop rotation, and new agricultural implements led to a gradual population increase. Some cities also began to increase in size for the first time since the fall of Rome. Kiev, as capital of the empire created by the Rus, was also a trade link between the Baltic and Constantinople. Italian city-states continued to prosper based on trade with the Byzantines and the Muslim world, and cities such as Córdoba and Granada rose in Muslim occupied Spain. Paris, Bologna, and other cities became university centers.

Both the social and gender structure changed after the fall of Rome as Germanic and Greco-Roman influences blended into a new entity. Women remained under patriarchal control but were able to participate in many craft guilds; however, by the fifteenth century, they were pushed out of most guilds.

## Theme 1: Interaction between Humans and the Environment

The fall of Rome led to vast areas of land falling into disuse. Disease, warfare, and invasion led to a 25 percent drop in population in urban centers outside of the Italian peninsula. The monastery movement stimulated the reclamation of wasteland and intensification of agriculture. Gradually, as order was restored, peasant and serf-based agriculture began to revive.

By the High Middle Ages, a more efficient feudal labor system, relative freedom from invasion, a warming climate, and technological innovations (such as the heavy wheeled plow, improved horse collar and iron horseshoes, wheelbarrow, and the three-field system of crop rotation) provided sufficient food to cause a population rebound. Towns along old Roman trade routes began to grow, as did centers for secular and church administration (including universities and cathedral towns). Italian cities continued to grow to service the Mediterranean trade.

## Theme 2: Development and Interaction of Cultures

Much of northern Africa was Christian when Muslim armies swept out of Arabia. Gradually, much of the population converted to Islam, recognizing similar beliefs in one God and an afterlife of reward or punishment, as well as similar rituals of purification. Some groups, such as the Coptic-speaking Christians in Egypt, remained as minority *dhimmis* under Muslim rule. Others, such as the Ethiopian Church in Axum, maintained their allegiance to Christianity, even though Muslim-ruled territories cut them off from much exchange with other Christians.

The Mediterranean world was a cultural crossroads where Germanic invaders, Muslim Arabs, Byzantine Greeks, and the remainder of Rome in the West as personified by the Catholic Church mixed and merged. Missionaries continued to spread Christianity into the northern parts of Europe and to convert Germanic and Nordic rulers. Christian practices were melded with local traditions, and traditional pagan sacred sites often became the location for new churches.

Both the Byzantine Empire and Muslim Spain were areas of cultural contact, but in different ways. The Byzantine Empire continued the practice of ancient Greek learning and transmitted this cultural heritage to the Islamic world and the Christian West. Byzantine religion spread north and east into the Balkans and Russia. Muslim Arab conquerors of Spain tolerated Christians and Jews as *dhimmis*, some of whom rose quite high in the court. Cultural interchange in the Muslim world produced advances in medicine, science, and mathematics, as well as an attempt to rationalize Aristotelian science and religious belief. European intellectuals travelled to places such as Córdoba to learn.

In Western Europe, a new culture was being created, combining remnants of Greco-Roman culture, the culture of Germanic tribes, and influences from the Roman Catholic Church. Latin continued as the language of the Church and of all literate people in Western Europe. Members of the Church also provided expertise for the new Germanic rulers to draw on to create their governments, legal systems, and taxation systems. Medieval scholars, such as Thomas Aquinas, also attempted to reconcile the natural philosophy of the classical world with Christian beliefs. Europeans also demonstrated a passion for new technology borrowed from the East and often improved upon

these advancements. Key figures such as Roger Bacon stimulated empirical scientific thought, leading ultimately to the Scientific Revolution and the Enlightenment.

### Theme 3: State-Building, Expansion, and Conflict

The eastern half of the Roman Empire, later known as the Byzantine Empire, continued to preserve Greco-Roman culture and governance for a thousand years after the fall of Rome. Their Eastern Orthodox version of Christianity was closely linked to the emperor, combining leadership of both church and state in a relationship known as caesaropapism. The Byzantine court was filled with elaborate rituals, separating the emperor from the people and even from other nobles. The capital, Constantinople, was a lynchpin in the trade between Asia and the Mediterranean, and that trade provided revenue for the empire.

While the more densely populated and more strategically situated Byzantine Empire was not taken over by the Germanic tribes or the Huns, they did mount a centuries' long rear-guard action against the forces of Islam. First the Byzantines lost North Africa and the Middle East, then Muslim armies gradually chipped away at Anatolia, the Byzantine heartland, and southeastern Europe until only the city of Constantinople remained. The Byzantines were helped by strong fortifications around their capital and the use of weapons such as Greek fire and artillery. Their war with Persia and later the destruction left by the Crusaders, who destroyed part of Constantinople's fortifications and attacked its people whom they considered to be heretics, further weakened the empire until the Ottoman Turks finally took the city in 1453, using superior cannon and siege technology to destroy the remaining walls.

Western Europe suffered a series of invasions that drastically altered the culture and forced the urbanized people of the Roman Empire into decline. First, the Germanic tribes overthrew the last Roman emperor, dividing the territory among the tribes such as the Franks, Lombards, Visigoths, and Vandals (see Map 10.1, p. 471). Gradually, these tribal chiefdoms incorporated elements of Roman rule, preserved by the Church. Charlemagne and his Carolingian dynasty attempted to restore unified rule under one king and one God in the Roman model; the unification did not outlast Charlemagne. As a new hybrid system of governance was developing, more invasions from Muslims, Magyars, and Vikings occurred until approximately 1000 (see Map 10.3, p. 481). The need to repel frequent invasions led to decentralized rule based on mutual obligations between landed nobles and their rulers; this system is known as feudalism. By the eleventh century, new national states had begun to emerge like France, England, the Scandinavian states, and Spain as it reconquered the Iberian Peninsula. The Holy Roman Empire remained a more traditional and decentralized collection of local feudal nobles owing allegiance to a common monarch.

Christian Europeans were also invaders; the Crusades and the Reconquista (see Map 10.4, p. 487) were attempts to retake lands in the hands of Muslims. While the Reconquista was ultimately successful in driving Muslims and Jews from Spain, the Crusades had little effect on the Middle East. However, the taste for Eastern luxuries, such as spices and silks, stimulated European interest in long-distance trade. New states, like Kiev in southern Russia, also arose on the periphery of the old Roman Empire. Kievan Russia shared more than religion with the Byzantine Empire; it also adopted Byzantine attitudes toward absolute rule uniting state and religion as well as elaborate court rituals. When the Byzantine Empire fell to the Ottoman Turks (1453), Russia considered itself the "third Rome," the direct inheritors of the Roman Empire.

## **Theme 4: Creation, Expansion, and Interaction of Economic Systems**

The fall of Rome to Germanic tribes and the emergence of Arab Muslims sundered the unified Mediterranean trading system, plunging much of Europe into a “dark age” where virtually all long-distance trade ceased. A trickle of goods still made its way through Constantinople and to the Italian city-states such as Venice and Genoa where some goods were traded across the Alps. In Western Europe, the feudal political structure was paralleled by manorialism, characterized by local agricultural estates that were virtually self-sufficient and worked by serfs. Gradually, order was restored, and a taste for Asian luxuries stimulated by the Crusades helped the European economy rebuild. New trade routes were created by the Vikings, linking the Baltic and Russia with Constantinople. Powerful craft guilds controlled production of commodities such as textiles and metalworking. Chartered towns, independent from local feudal lords, grew as trade and economic centers. Free-trade towns, such as the Hanseatic cities, flourished in northern Europe. Technology spread from Asia, often through Muslim merchants, which Europeans used and adapted to stimulate economic growth in the High Middle Ages. After the fall of Constantinople, all trade with Asia and Africa had to pass through Muslim-controlled lands, where Christian merchants were subject to extra taxes. Merchants and princes began to look to the Atlantic instead of the Mediterranean for possible long-distance trade.

## **Theme 5: Development and Transformation of Social Structures**

A new society, blended from Germanic, Greco-Roman, and Christian traditions, was created in Western Europe after the fall of Rome. Unlike China, a much-glorified military elite emerged at the top of the social classes. The need to support armed men and horses for heavy cavalry (knights) without much cash or trade revenues led to the creation of the feudal system, where lords gave land (to be worked by peasants or serfs) to their retainers in exchange for mutual obligations of defense and loyalty. A small middle class of university-educated men, like doctors, lawyers, and church theologians, grew, while guildsmen and merchants populated the towns.

The basis of the society was agricultural labor bound to the land as serfs. Unlike slaves, serfs could not be sold but were passed along with the land as chattel. The Church had its own hierarchy, also based on land worked either by monks or by serfs, from the Pope, through cardinals and bishops, to abbots, monks, and priests.

Women had more freedom in the earlier part of the period, both in convents and in craft guilds, such as spinning, weaving, brewing, and baking. They had obligations to their feudal lord to be paid by labor or in kind. By the High Middle Ages, women were pushed out of most of the crafts, except for spinning and midwifery (and prostitution), and lost much of the independence that they had previously enjoyed in convents.



## CHAPTER ELEVEN

# Pastoral Peoples on the Global Stage: The Mongol Movement, 1200–1500

## AP World History Key Concepts

### 3.1: Expansion and Intensification of Communication and Exchange Networks

I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.

II. The movement of peoples caused environmental and linguistic effects.

III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.

The major new empires in Eurasia during this period did not come from the core or foundational First Civilizations, but from pastoral nomads who lived in dry grasslands or steppes, areas unsuitable for agriculture. For centuries, pastoralists had facilitated trade with and between settled peoples, had provided innovations in transportation and weaponry (such as the stirrup, camel saddle, and compound recurve bow), and had originated religions such as Judaism and Islam.

In West Africa, the Almoravids took control of the gold trade and then crossed the Mediterranean to take control southern Spain. Turkic tribes spread westward from Central Asia, becoming a major force in the spread of Islam. The Ottoman Turks took Anatolia from the Byzantines and replaced much of the local culture; the Turkish language replaced Greek, and Islam replaced Christianity.

The most impressive pastoral empire was that of the Mongols, who created the largest land empire ever seen in Eurasia. The Mongols, however, had little long-term impact on culture or language in most of the regions they conquered; instead, they often adapted to the civilizations of the settled peoples they defeated. The Mongols did have a huge impact on Eurasian trade, however. They protected and taxed merchants across their realms and contributed to the rebirth of the Silk Routes, allowing crops, technology, religions, and knowledge to flow across Eurasia at a greater rate than ever before.

Environmentally, the Mongols destroyed agricultural resources and irrigation systems when conquering a region, and new crops were dispersed to different regions following the *pax Mongolica* (Mongol peace). The most significant environmental impact was the spread of the Black Death from Central Asia across the Mongol trade routes, creating a pandemic reaching much of Eurasia and northern Africa.

### 3.2: Continuity and Innovation of State Forms and Their Interactions

**I. Empires collapsed and were reconstituted; in some regions new state forms emerged.**

**II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.**

The collapse of the second-wave empires had huge consequences; in particular, they created opportunity for peoples on the periphery of empires to assert themselves on a larger stage. Often, these groups were pastoralists (see Snapshot: Varieties of Pastoral Societies, p. 516). Pastoralists, like the Xiongnu, Turkic peoples, or Mongols, often raided and harassed settled states, such as China. When the Chinese state was strong, the pastoral incursions were a nuisance, not a threat. When the Chinese state was weak, it was forced to pay tribute to the tribes in order to prevent invasion. During the Tang dynasty, the northern part of China was ruled by pastoralists, and the greatest pastoral empire of all—the Mongols—captured Song China and ruled as the Yuan dynasty. For the most part, the Mongols in China remained culturally distinct and had little lasting effect on China. Other pastoral empires included the Seljuk Turks, who took military control of the Persian Empire and adopted the title of sultan (the Abbasids remained in nominal control); they were defeated by the Mongols to form the Il-Khanate of Persia.

The Mongol conquest was devastating to the heavily populated agricultural region and cities such as Baghdad. The Mongols themselves were changed by this conquest; they adopted Islam, drew heavily on Persian administrative techniques, and some became farmers and intermarried with local people.

In Russia, the Mongols of the Golden Horde destroyed the Kievan Rus. However, because the rich steppes to the southeast provided ample pasture for Mongol horses and livestock, they continued a pastoral life, requiring tribute from Russian princes instead of governing them directly. This indirect rule allowed the princes of Moscow to become powerful and eventually throw off Mongol control. There was little cultural transfer between the Christian Russians and the Mongols, who assimilated with the Kipchaks and adopted Islam. Mongol control of the major trade routes in Eurasia promoted cultural transfer. The Mongol capital, Karakorum, became a multicultural center open to craftsmen and merchants of many far-flung regions. Chinese technology, art, and medicine moved westward, Muslim astronomy and crops moved east to influence the Chinese, and the comparatively backward Western Europe benefitted from new crops, technology, and knowledge without having to undergo Mongol conquest. *See Chapters 8, 9, and 10 for discussion of this Key Concept for East Asia, the Arab empires, and Europe.*

### 3.3: Increased Economic Productive Capacity and Its Consequences

**I. Innovations stimulated agricultural and industrial production in many regions.**

**II. The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.**

**III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.**

In some regions, such as the Middle East, Mongol invasion meant great destruction to both urban centers and the agricultural system that supported them. The overall effect of the interchange along Mongol-protected trade routes stimulated trade and technology. One of the most significant transfers, however, was disease; the Black Death (bubonic plague) swept along the trade routes, killing between 25 percent and 50 percent of the populations of Eurasia and northern Africa. The social consequences were huge in some regions. For example, much of Western Europe experienced a significant drop in population among the serfs and laborers, leading to changes in the social system; laborers demanded higher wages and freedom from serfdom. Another, shorter-term impact of the pastoral invasions was a lessening of patriarchy. Mongols and other steppe people allowed women much more active social and economic roles and even participation in political and military power.

## Theme 1: Interaction Between Humans and the Environment

The most important role of nomads to the global historical record was their ability to adapt to environments unsuitable for agriculture. The domestication of the horse and the development of skilled horseback riding were pivotal for the success of pastoralists in Eurasian grasslands. Camels provided the same advantages in arid environments such as Arabia and the Sahara. Ranges and herd sizes (usually goats, sheep, horses, or camels) increased, as did the ability to transport shelters and goods. Pastoral skills such as hunting and riding, along with improved technology (such as horse and camel saddles, stirrups, smaller compound or laminated bows that could be fired while on horseback or camelback) provided military advantages over sedentary civilizations. Mongol trade routes fostered the spread of religions, agricultural products (such as carrots and lemons to China from the Middle East), and technology (such as the stirrup and gunpowder).

At the same time, Mongol attacks devastated local populations who resisted. Khwarizm, Kievan Russia, and the Abbasid Empire were crushed by the Mongols, their people were killed or enslaved, and their cities were destroyed. The Mongols had different priorities than those of settled civilizations and often converted agricultural land into pasture. As a result, Persian and Iraqi irrigation systems were neglected and destroyed, causing immense damage to these agricultural societies. On the other hand, new cities were built, such as the Mongol capitals of Karakorum in Mongolia and Khanbalik in China, or existing cities grew in response to renewed trade across the Silk Roads. Another environmental impact of the vast Mongol trading system was the ease with which epidemic disease could be spread. The Black Death began in Central Asia and spread outward to affect most of the hemisphere except Sub-Saharan Africa or the tundra regions of northern Eurasia (see Map 11.2, p. 535).

## Theme 2: Development and Interaction of Cultures

Nomads are often seen as the world's first connectors between various cultures as they migrated from one pastureland to another. They carried exotic commodities, unique plants and seeds, technology, and religions from place to place; as a result, they spurred

innovation and creativity among sedentary civilizations. With the development of horseback and camel riding, nomads were able to travel farther than before and expand their realm of influence. The Xiongnu (see Map, p. 518) in the third and second centuries B.C.E., provoked by Chinese incursions into their territory, created a military confederacy that was instrumental in the demise of both the Roman and Han empires. Later nomadic groups performed similar functions (Huns, Turks, Germans, Arab Bedouins, Magyars, Vikings, Almoravids). A major turning point in history was the conversion of Turks to Islam, which gave these nomadic Central Asian tribal peoples cultural cohesion that afforded them the ability to create one of the major third-wave Islamic civilizations and become a major source of spreading Islam and Turkic languages as they penetrated Afro-Eurasia.

The most expansive pastoralist people, the Mongols, had a small cultural impact, leaving behind no new universal faith, language, or organizational skills. To control conquered populations, the Mongols distributed population clusters of one culture among those of another culture or sent them to other areas of the empire where their services as skilled craftsmen, bureaucrats, or military experts were required. In China, some Mongols sampled Daoism or Buddhism, though most remained true to their ancient animistic beliefs. While they adopted many Chinese luxuries, such as wearing silk, the Yuan dynasty did not attempt to assimilate into Chinese society. The Mongolian occupation, however, impacted the succeeding Ming dynasty, which attempted to return to a pure Chinese culture and reestablish Confucian values.

In Persia, members of the Mongolian court assimilated much of the Persian culture, and a number of Mongols actually became farmers, married local people, and converted to Islam. When the Mongolian dynasty in Persia collapsed in 1330, the Mongols were not driven out (as they were in China and Russia) because they had become so assimilated into Persian culture that divisions among the cultures no longer existed.

After the Mongols destroyed Kiev, they collected tribute from but did not occupy Russia. The nearby grasslands allowed the Mongols to continue their nomadic culture, near the Kipchak people from whom they adopted Islam. The center of Russian culture, however, shifted from Kiev to Moscow. In addition, the tolerant Mongolian attitude toward religion allowed the Eastern Orthodox Church to flourish as it received exemption from many taxes.

### Theme 3: State-Building, Expansion, and Conflict

The traditional pastoral unit was the clan or tribe, and different clans or tribes were often at war with each other. Sometimes a charismatic leader would be able to unite the tribes to create new empires, but because steppes tribes were organized around family and kinship relationships, maintaining unification was a challenge. The Xiongnu north of China established perhaps the earliest such nomadic empire. The largest nomadic empire was that of the Mongols, who united the steppes tribes and attacked established civilizations such as Song China and Abbasid Persia (see Map 11.1, p. 522).

The charismatic leader Chinggis Khan created the most powerful military in the world at the time, defeating neighboring tribes and harnessing their skills as cavalry to create a Mongol Empire. Continued expansion kept his warriors unified and provided loyalty through the distribution of wealth and other rewards. Although he and his descendants created the largest Eurasian land empire, they were not successful in every military venture; they withdrew from Eastern Europe, were defeated by the Mamluks at

Ain Jalut in 1260, failed twice to invade Japan due to typhoons, and failed to penetrate the tropical jungles of Southeast Asia. Chinggis organized his army in groups of hundreds, thousands, and ten thousands (similar to the Roman legions), dispersed warriors from defeated steppes tribes among Mongolian warriors, and borrowed military techniques developed by other cultures, such as gunpowder, battering rams, and catapults from the Chinese. Chinggis's terrifying reputation preceded him; many cities surrendered rather than fight and be annihilated. As his territory expanded, Chinggis created Karakorum, a capital city in the Mongolian homeland. A centralized bureaucracy evolved, staffed with scholars from all reaches of the growing empire, as did a type of "Pony Express" system to relay messages, information, and decrees that also helped facilitate unification and trade. Mongol rulers often continued or drew on the governmental administration already in place at the time of conquest.

In China, the southern Song dynasty was not conquered until Chinggis's grandson, Khubilai, became the Great Khan. The Mongols initiated practices that irritated the Chinese, such as using foreigners (particularly Muslims) as administrators, bypassing Confucian scholars at the highest levels of government (positions which were reserved for Mongols), eliminating the civil service examinations, and allowing women to sit in councils. In addition, Mongols favored merchants and artisans over scholar-bureaucrats. As a result of social resentment, rising taxes, floods and famine (which created peasant rebellions), endemic outbreaks of plague and disease, and increasing factionalism among the Mongols themselves, the Chinese were able to combine forces and push the Mongols back north to the steppes.

The weakened Abbasid Empire collapsed in 1258 with the conquest and slaughter of Baghdad, the capital. The Mongols made use of institutions already in place, including the bureaucratic system, leaving much of the political administration in Persian hands. The demise of the Mongols in Persia was the result of cultural assimilation rather than military or political conquest. Kievan Rus was also in a state of decline at the time, with regional princes unable or unwilling to unite against a common enemy. Mongol weaponry and siege tactics had become increasingly more sophisticated after coming into contact with the Chinese. Mongolian control of Russia was basically indirect; taxes were extensive and frequent. The degree of control and exploitation was unequal, however, allowing some areas of Russia to prosper while devastating others. Moscow became the new governmental and military center, with the Muscovite princes eventually throwing off Mongol rule.

## Theme 4: Creation, Expansion, and Interaction of Economic Systems

Mongols loved the products of artisans from settled areas; one of the motivating factors for expansion was the desire to take these products from the cultures that produced them. They consistently promoted commerce and the exchange of goods in various ways, like standardizing weights and measures, providing financial assistance for caravans, and offering tax breaks for merchants. In addition, the Mongol peace (*pax Mongolica*) brought the two ends of Eurasia in closer contact than ever before and created a vibrant new phase of trade along the various Silk Roads. It created sub-networks in the process and overland trade networks that linked with maritime systems through the South China Sea and the Indian Ocean. When the vast land empire of the Mongols collapsed and land-based trade became dangerous again, trade and travel shifted to a maritime system, utilizing connections already established during Mongolian control.

## Theme 5: Development and Transformation of Social Structures

Social relationships in nomadic societies differed from those in sedentary civilizations; populations were smaller and were composed of kinship-based groups. In times of crisis, these kinship-based groups or clans would sometimes come together into larger tribes. The mobility required for nomadic life prevented rigid social or political stratification, but the leader was usually the most talented in whatever skills were considered the most important to the clan. One of Chinggis Khan's greatest challenges was figuring out how to override the tribalism that would have torn his newly unified Mongolian state apart. He accomplished this by scattering members of different tribes among members of other tribes. Loyalty was inspired by Mongol commanders sharing experiences, food, clothing, sleeping quarters, hardships, and victories with their warriors. Mongol military commanders were at the front of the battle, leading and inspiring their men, and merit and valor were quickly rewarded. The flow of wealth from conquered peoples benefitted all involved, although not all equally, and the standard of living rose for almost all participants.

Status in Mongolian society rested upon talents, abilities, or skills. Consequently, those of lesser status in settled cultures suddenly found themselves valuable under Mongol rule, particularly if they were unusually skilled in language, trade, scholarship, or craftsmanship. However, a skilled individual could be relocated hundreds of miles away from home and family to serve the Mongols. The Mongols usually kept a distinct division between them and their conquered peoples, though Mongol assimilation in Persia serves as an obvious exception. The Kievan Rus had little to offer the Mongols, and the Mongols maintained their cultural identity by living outside that civilization and maintaining their pastoral way of life. Mongols also went to great efforts to remain culturally and socially detached from the Chinese, forbidding intermarriage and prohibiting Chinese scholars from learning Mongolian script.

Mongolian women always had more independence and freedom of movement than women in agriculturally based societies. As much as possible, they continued their lifestyle of the steppes, freely associating with men, riding their own horses, participating in hunting excursions with their husbands, sitting in council, or becoming warriors. Foot binding and seclusion, characteristic of Chinese women, were not adopted by the Yuan dynasty.

## CHAPTER TWELVE

# The Worlds of the Fifteenth Century

## AP World History Key Concepts

### 3.1: Expansion and Intensification of Communication and Exchange Networks

I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.

II. The movement of peoples caused environmental and linguistic effects.

III. Cross-cultural exchanges were fostered by the intensification of existing, or the creation of new, networks of trade and communication.

Chapter 12 provides an overview of the world in the fifteenth century—just as the hemispheres were about to be permanently linked. Much of the world was not governed by empires; people in Australia, Siberia, the Arctic coastal regions, and parts of Africa (see Map 12.3, p. 574) and the Americas (see Map 12.5, p. 581) continued to use stone-age technology. Some people, particularly in Australia and along the northwest coast of North America, lived in hunter-forager bands or villages, while other people, such as the Igbo in West Africa and the Iroquois in eastern North America, lived in agricultural villages. Still others were nomadic pastoralists, such as the Turkic tribes in Central Asia and the Fulbe of West Africa. However, the dominant story of this period resides with civilizations in both hemispheres.

Both hemispheres witnessed an intensification of trade networks, such as the *pochteca* of the Aztecs, Andean trade controlled by the Incas, Indian Ocean trade under Islamic control, trans-Saharan trade under the Songhay, and trade between the Safavid, Mughal, and Ottoman Islamic empires. The expansion or destruction of empires, however, damaged trade; the collapse of Mongol empires hurt trade on trans-Eurasia land routes, while the fall of Constantinople to the Ottoman Turks damaged Christian European trade with Asia. In other regions, migrations led to new connections, such as the Fulbe in Africa and the continued Polynesian migrations in Oceania. Some trade existed between North and South America by ocean-going canoe, but trade routes were mostly limited to regional trade. Environmental effects of trade included not only the diffusion of food crops but also of diseases. Technological improvements in shipbuilding and navigation, exemplified by the Chinese and Portuguese, rendered ships more capable of open-ocean voyaging and prepared the way for global connections in the sixteenth century. Cultural changes included the continued expansion of Islam in Africa, following merchants and Sufis in West Africa and the migration of the Fulbe in

Central Africa, and the adoption of Quechua and the cult of the Incas throughout the Andean empire.

### 3.2: Continuity and Innovation of State Forms and Their Interactions

**I. Empires collapsed and were reconstituted; in some regions new state forms emerged.**

**II. Interregional contacts and conflicts between states and empires encouraged significant technological and cultural transfers.**

In the Americas, new state forms emerged. The Mexica (Aztecs) took control of much of Mesoamerica, imposing tributary relationships with existing city-states (such as the Maya and Toltec) for luxury goods, textiles, clothing, weapons, and slaves for sacrificing to the Aztec gods. In the Andes, the Incas also asserted control over preexisting cultures such as the Chavín, Moche, Wari, and Tiwanaku, but asserted more direct, bureaucratic rule under an emperor believed to be divine. In contrast, in North America the Iroquois League created limited government. In Africa, the Igbo created a stateless society. *See Chapters 7 through 11 for discussion of this Key Concept for Afro-Eurasia.*

### 3.3: Increased Economic Productive Capacity and Its Consequences

**I. Innovations stimulated agricultural and industrial production in many regions.**

**II. The fate of cities varied greatly, with periods of significant decline, and with periods of increased urbanization buoyed by rising productivity and expanding trade networks.**

**III. Despite significant continuities in social structures and in methods of production, there were also some important changes in labor management and in the effect of religious conversion on gender relations and family life.**

The Americas experienced many economic improvements during the fifteenth century. In Mesoamerica, the Aztecs/Mexica transformed the lake and swampy area around their capital, Tenochtitlán, with canals, causeways, and floating islands (*chinampas*) where food and flowers were grown. The Incas continued the Quechua practiced of raised-bed agriculture (called *waru-waru*) with channels between the beds to control rainwater. Aztec trade was managed by the *pochteca*, an independent guild, while the Incas directly controlled trade in the Andes. Social roles for men and women were clearly defined, but patriarchy was less entrenched than it was in Eurasia. For example, women could be local rulers among the Aztecs, and descent was reckoned from both father and mother. In the Inca culture, women could be priestesses, and descent was traced through the mother for women and through the father for men. *See Chapters 7 through 11 for discussion of this Key Concept for Afro-Eurasia.*



## 4.1: Globalizing Networks of Communication and Exchange

**III. Remarkable new transoceanic maritime reconnaissance occurred in this period.**

After the expulsion of the Mongols, Ming Emperor Yongle sent his admiral Zheng He on a series of voyages around the Indian Ocean to reestablish lapsed tributary relations. The Chinese fleet of “treasure ships” was huge and sophisticated, dominating East Asian and Indian Ocean trade routes. However, when Yongle died, the voyages ceased. Improved naval technology and restriction of trade through Constantinople encouraged Europeans to explore the oceans in an attempt to forge new trade routes with the East. The Portuguese sponsored voyages along the coast of Africa, eventually leading to contact with Indian Ocean trade, and the Spanish sponsored Columbus, who seemingly by chance ran into the Americas while seeking Asia and forged permanent transatlantic ties.

## Theme 1: Interaction Between Humans and the Environment

Some groups of people continued to follow pre-agricultural lifestyles. The inhabitants of Australia manipulated their environment by burning off brush and grass to facilitate hunting and to promote the growth of species of plants and animals they favored. Peoples such as the Chinookan, Skagit, and Tulalip of the northwest coast of North America lived in a rich environment where hunting, fishing, and gathering allowed them to build permanent villages without agriculture. Agricultural villages in what is now New York State adopted corn and bean farming from Mesoamerica. The Aztecs brought control of their environment to a high art by draining swamps, creating floating islands, and building bridges and causeways around their capital city. The Incas had to create an empire across many ecological zones from rocky mountains to deserts and rain forests.

In China, the Ming dynasty attempted to cultivate lands ravaged by the Mongols and by plague. They rebuilt canals, reservoirs, and irrigation systems and planted an estimated one billion trees in order to reforest China.

## Theme 2: Development and Interaction of Cultures

A major goal of the Ming dynasty was to restore a pure Chinese culture following the end of Mongol rule; in many ways, China attempted to return to an idealized past or golden age. The Ming revitalized the examination system, based on Confucian learning, for choosing and promoting bureaucrats. Emperor Yongle ordered 2,000 scholars to create an encyclopedia to record or summarize all previous Chinese knowledge. Gender roles also returned to Confucian norms. The Emperor ordered the construction of a new capital and the palace complex, the Forbidden City. On the other end of Eurasia, Europeans also looked to the past, that of classical Greece and Rome, to create a new cultural movement called the Renaissance. Renaissance humanists pursued secular learning based on rational thought and empiricism, glorified the individual, and used classical models for art and architecture.

In the Islamic world (see Map 12.4, p. 577), the Turkic Safavid dynasty enforced Shia Islam, unlike the other Eurasian Islamic empires (like Ottoman and Mughal), which were Sunni. Both the Ottoman and Mughal empires also controlled large populations that were not Muslim and at times handled them with great toleration. Vijayanagara, a Hindu state south of the Mughal Empire, borrowed architectural styles from the Mughals. In the Songhay Empire of West Africa, Islam was infused with local traditions, although Timbuktu became a major center for Islamic learning.

In the Americas, the Aztec religion required sacrifices of human blood to its patron deity, Huitzilopochtli, to maintain cosmic order. Sacrificial victims were frequently prisoners of war, and the need for ever-increasing numbers to sacrifice led to continued warfare. Aztec poetry focused on the transience of human life. The Incas required their subjects to worship the major Incan deities but also allowed them to worship their own gods. While Aztec men and women worshipped deities of both sexes, Incan women worshipped the moon and men the sun.

### Theme 3: State-Building, Expansion, and Conflict

The civilizations of the fifteenth century were poised to become linked in global, instead of regional, networks (see Snapshot: Major Developments around the World in the Fifteenth Century, p. 562). A major contrast in state building existed between the centralized bureaucracy of the Ming dynasty in China, which asserted unitary rule over a large region, and the separate, often competing and warring, independent states of Europe (see Maps 12.1, p. 567 and 12.2, p. 570). Some of the individual states, especially in Western Europe, were developing more efficient bureaucracies and centralized control under their monarchs.

Other states, especially in Eastern Europe, still followed a feudal model of decentralized control with the nobles and Church exercising considerable power. The princes of Moscow freed themselves from Mongol rule and began the process of expansion that would eventually create the Russian Empire.

The Ming dynasty in China, also having thrown off Mongol rule, proceeded to establish a Confucian state. At first, there was a struggle for political power between the eunuchs, who were more innovative, progressive, and directly loyal to the emperor, and the conservative Confucian scholar-bureaucrats, who were dedicated to restoring past values and methods. The resolution of this feud can be seen in the decision to end the voyages of Zheng He (who was himself a eunuch) and the dismantling of his fleet. China looked inward, “perfecting” itself and returning to traditional virtues and concerns about its traditional pastoralist enemies in the north. Competing European states, such as Portugal and Spain, on the other hand, funded exploratory voyages, which ultimately led to European empires in the Americas and control of the lucrative Indian Ocean trade system.

The Islamic world of the Ottoman, Mughal, and Safavid empires was controlled by descendants of pastoral Turkic people (see Map 12.4, p. 577). Competition could be found between these Islamic empires; the Sunni Ottoman Empire was often at war with the Shia Safavids. Ottoman sultans claimed the title of caliph (successor to the prophet Muhammad) and asserted both secular and religious authority. The Ottomans effectively used gunpowder and cannon to defeat the last vestiges of the Byzantine Empire in 1453. They ruled a population composed of many non-Muslims, protecting (most of the time) the *dhimmi* status of Christians and Jews. The Ottoman Empire, along with China and the Incas, was one of the largest and wealthiest empires in this era. The Mughals also controlled a large non-Muslim population, composed mostly of Hindus, in

southern Asia. The Empire of Songhay, successor to Mali and Ghana in controlling the gold-salt trade in West Africa, represented the further expansion of Islam in Africa.

In the Americas (see Map 12.5, p. 581), the Mexica, a semi-nomadic group in northern Mexico, gradually asserted military control over much of Mesoamerica. The new rulers claimed descent from the Toltecs in order to give themselves legitimacy and respect. They governed loosely, primarily using a tributary system bolstered by a religious justification; only the blood of sacrificed humans could keep the gods from destroying the world.

The Incas in South America, on the other hand, exercised more direct bureaucratic control. They also added religious justification in that the Inca emperor was an absolute, divine ruler. While the empire was ruled as a centralized bureaucratic state, the Incas delegated authority to local bureaucrats in regions that had previously possessed a bureaucracy and created administrative systems where none had previously existed. They exacted labor (*mita*) from their subjects to create goods, such as textiles, or to work on building projects.

In North America, the Iroquois developed a unique solution to tribal feuds and bloodshed; an agreement known as the Great Law of Peace established a confederacy where a council of clan leaders had the power to settle disputes by consensus. This creation of limited government, not imposed from the outside but mutually agreed upon, was much-admired by the creators of the United States Constitution. In Africa, the Igbo represent an agricultural society with kings; power was balanced among kinship groups, ritual experts who provided mediation, women's associations, and wealthy men. *See Chapter 13 for more detailed discussion of Eurasian empires.*

## Theme 4: Creation, Expansion, and Interaction of Economic Systems

Much of the wealth of fifteenth-century states was created by controlling commerce or by producing specialized goods, such as silk, for trade. The Afro-Eurasian trade systems were discussed previously in this unit. Changes in the fifteenth century include the Ming dynasty's decision to concentrate on internal, rather than maritime, trade networks. However, the Ming still traded across their huge internal market and with foreign merchants who came to them for the goods that China produced. In addition, much of the trade in Afro-Eurasia was under control of Muslim merchants and empires (see Map 12.6, p. 588). Malacca, located on a strategic strait (see Map 12.1, p. 567), grew into a major Muslim port and was instrumental in spreading Islam to Southeast Asia.

Another fifteenth-century landmark was the fall of Constantinople, which ended direct trade between Christian Europe and Asia. Control of the trade hub previously occupied by the Byzantines created immense wealth for the Ottomans and encouraged Europeans to begin looking to the Atlantic to find trade routes with Asia.

Beginning in the 1450s, the Portuguese funded voyages south along the western coast of Africa, seeking an alternate route into the Indian Ocean and the wealth of spices, silk, and gems that could be found there. Beginning later than the Portuguese, the Spanish sponsored Columbus's attempt to reach Asia by sailing west across the Atlantic. In the Americas, Aztec trade was under the control of the *pochteca*, an independent guild of merchants. Active markets were held in the major cities, where food and goods from throughout the region were exchanged. The Incas assumed direct control of trade along thousands of miles of roads built in the Andes, uniting the trade links between different ecological regions forged by previous cultures. *See Chapter 7 for more detailed discussion of Eastern Hemisphere trade systems.*

## Theme 5: Development and Transformation of Social Structures

As discussed in previous chapters from Part Three, society remained hierarchical and most often patriarchal in most settled agricultural empires. A repeated pattern, however, was that pastoralists had fewer gender restrictions than did the agricultural peoples; as pastoral peoples assimilated into settled life, however, more gender restrictions arose (see Chapter 11).

In the Americas, women were not as subjugated to men as in Eurasia. For example, the Iroquois practiced matrilineal descent, and men lived with their wives' families. Iroquois women also were involved in selecting or deposing leaders. Aztec women could be priestesses, crafts workers, officials, traders, and teachers. In the Andes, gender parallelism (women and men operating in separate but equally valued spheres) had formed part of the culture before the rise of the Incas. For example, men worshipped the sun and women the moon with their own separate priesthoods. The *sapay Inca* (Inca ruler) and his *coya* (female consort) governed side by side, claiming descent from the sun and the moon, respectively.